

Gospel of the Uncircumcision and the Gospel of the Circumcision

Two different gospels?

The word of the Lord commands us to rightly divide the word of truth (2 Timothy 2:15). Verily, the word of God is truth (Psalm 33:4, Psalm 119:142, 151); however, it can be corrupted (2 Corinthians 2:17) by those who do not rightly divide it, believing and teaching strange doctrines and commandments of men that turn from the truth. That is why it is imperative that we rightly divide the word of God, and not believe or teach things that are not written in the Bible.

There are some in these last days professing to be Christians that believe that God ordained two different gospels, one for the Gentiles and another for the Jews. Why do they believe this? It is due to them not rightly dividing the word of truth and misunderstanding a verse in the scriptures, and from that misunderstanding creating a doctrine that is not found in the Bible. The verse that the misunderstanding stems from is Galatians 2:7, which states:

“But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter;”

Indeed, there is the gospel of the circumcision and the gospel of the uncircumcision. However, there is no indication that they are different gospels. On the day of Pentecost, 50 days after the resurrection of the Lord Jesus Christ, Peter preached the gospel of Christ unto the Jews standing round about him, saying:

"Repent and be baptized in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

Acts 2:38

The gospel was first preached unto the Jews, as God had ordained it to be so, and that same gospel was later preached to the Gentiles (Luke 24:46-47, Romans 1:16, Acts 13:46). As the scriptures testify, the gospel was first preached unto the Jews at Jerusalem (Acts 2:5, 14-39), then it was preached unto the Samaritans in Samaria (Acts 8:14-17), and then it was preached unto the Gentiles, beginning at Caesarea to a man named Cornelius, a centurion of the Italian band (Acts 10). In this order was one gospel preached, and it was Peter that that needed to be present in all three occurrences, for Jesus had given him the keys to the kingdom of heaven (Matthew 16:19). The same way that the Jews obeyed the gospel, by being baptized in the name of Jesus Christ for the remission of their sins and receiving the gift of the Holy Ghost, was the same way that the Samaritans obeyed it and it was the same way that the Gentiles obeyed it (Acts 2:38, Acts 8:14-17, Acts 10:34-48, Acts 16:14-15, 16:30-34).

The scriptures say to answer a fool according to his folly, lest he be wise in his own conceit (Proverbs 26:5). Therefore, let us consider for a moment that there truly are two different gospels, wherein Paul the apostle preached one gospel (which they say is the gospel of the uncircumcision) to the Gentiles and a different gospel (the gospel of the circumcision) to the Jews. Now, Paul the apostle said that he received his gospel not from man, neither was he taught it, but he received it by revelation from Jesus Christ (Galatians 1:10-12). So then, if Paul received a different gospel from Jesus that was to be preached unto the Gentiles, then what gospel was being preached to the Gentiles before Paul received his gospel (for Peter was sent unto the house of Cornelius, who were Gentiles, to preach the word of God unto them)? Was the gospel of the circumcision being preached to the

Gentiles who were of the uncircumcision? or was a different gospel, which was neither of the circumcision nor of the uncircumcision, being preached to them? Does that mean there are three different gospels: one for the Jews, one for the Gentiles before Paul received his gospel, and one for the Gentiles after Paul received his gospel?

If Paul truly received a different gospel than the other apostles, then what gospel did he preach to the disciples at Ephesus (Acts 19:1-6)? For the disciples at Ephesus were Jewish men, having been baptized unto John's baptism. Did Paul preach the gospel of the uncircumcision to the circumcised? Some might say that Paul preached one gospel to the Jews and a different gospel to the Gentiles. If that be the case, then what of the Jews and Greeks at Iconium (Acts 14:1)? Paul and Barnabas preached unto both the Jews and Greeks who were in the synagogues; did they preach one gospel to one section of the people, then pause, and preach another gospel to a different section of the people? Nay. Paul preached the same gospel to the Gentiles as to the Jews, even as with all the other apostles and disciples of the Lord Jesus. Paul, at times, preached the gospel first to Jews, and when they did not receive it, he then preached it to the Gentiles (Acts 13:46-48, Acts 18:6).

The gospel that Paul received from Jesus is the same gospel the other apostles received from Jesus (Matthew 28:19-20). The gospel that Paul preached to the Gentiles is the same gospel that Peter preached to the house of Cornelius, who were Gentiles (Acts 15:7-9, Acts 10:34-48, Acts 11:1, 11-18). The word of God that the Gentiles received (Acts 11:1) is the same word of God that the Samaritans received (Acts 8:14, 25) and it is also the same word of God that was first preached unto the Jews (Acts 13:46-49). For there is no difference between the Jew and Gentile (Acts 15:7-9).

The gospel of the circumcision and the gospel of the uncircumcision are the same gospel. It is also called the gospel of God (Romans 1:1, 1

Thessalonians 2:2,8,9), the gospel of Christ (Romans 1:16, 1 Thessalonians 3:2, Philippians 1:27), and the apostle Paul even called it his gospel (Romans 2:16). Are they different gospels? Do we have 5 different gospels? No! They are all the same gospel, all given by the same Spirit (Ephesians 4:5-6).

If you have not yet obeyed the gospel of Jesus Christ, today is the gospel brought unto you, and you have one of two choices...

...You can either obey it and save yourself from this untoward generation, or you can reject it and continue on with your life...but know this, ye shall be judged in the last day (John 12:48).

To my brethren who have obeyed the gospel of our Lord Jesus, let us continue to believe the gospel which we have received and obeyed, and not to be removed unto another gospel, which is not another, but instead striving to attain unto the resurrection of the dead. For they that will be with Jesus at the end are called, and chosen, and faithful. Let us remain faithful until the end. Maranatha.